True Christianity VINDICATED;

BOTH IN

Præceding, Present, and Succeeding

AGES,

And the Difference between them who are *Christians* indeed, and them who are falsly so called MANIFESTED.

Being a Collection of the several Testimonies of the Antient Writers of the DOCTRINE, LIVES and MANNERS of the Primitive *Christians* many Ages ago, which being found Coherent with the Doctrine, Lives and Manners of the true CHRISTIANS, who are nick named QUAKERS at this day, are therefore made publick.

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True Christianity *Vindicated, both in Præceding, Present and Succeeding Ages; and the Difference between them who are* Christians *indeed, and them who are falsly so called, Manifested, &c.*

CHristianity in its *Primitive Lustre* and *Antient Glory* deriv'd this honourable Title, from the In-dwelling of the Life and Power of Righteousness, in Male and Female, who lived in and followed Christ in the *strait Way* of Self-denyal, through many Tribulations and Reproaches from the *Gentiles* or *Heathens*, among whom they lived and shined as Lights in the Darkness of Degeneration, which then Ruled in the World, whereby they suffered the loss of all things; and through Faith obtained a good Report and Victory over Death and the Power of the Grave, and were Living Monuments of the Mercy, Goodness and Righteousness of God: Their Chaste Conversation through the whole Course and Progress of their Lives witnessed that they sought a City, whose Builder and Maker was God.

The Glory and Excellency of the Antient *Christians* consisted not in the bare Name and Title of *Christianity*, but in the Manifestation of Piety and Righteousness in all their Actions; nay, they testified, That if any among them lived not according to the Discipline of the Gospel, they admitted them not the Name of *Christians*. For saith *Clemens* of *Alexandria*, 'No Man is with us accounted a Christian, or 'truly Rich, Temporate and Generous, but he

Admon. ad. Gent. p. 76.

 that

'that is Pious and Religious; nor does any further bear the 'Image of God than he speaks and believes what is just and holy. So that in short, this is the state of us, who follow God, 'such as are our Desires, such are our Discourses; such as are our 'Discourses, such are our Actions; such as are our Actions, such 'is our Life: Certainly none were ever greater Enemies to a 'naked Profession, and the covering of a bad Life under the 'Title of *Christianity*.

Saith he, 'Do any live otherwise than Christ hath command-'ed? 'Tis a most certain Argument they are no *Christians*, 'though with their Tongues they never so smooth-'ly profess the *Christian* Doctrine; for it is not 'a meer Profession, but those who live according 'to the *Christian* Doctrine that shall be saved; as *Justin Martyr* declared before the Emperor.

Ap. 2. pag. 83.

Comment in ca 1. *Esa. to ca.* 2. *pag* 28.

'Let no man (says *Basil*) impose upon him-'self with inconsiderate words, saying, Though 'I be a Sinner, yet I am a *Christian*, &c. But 'hearken Sinner, all Wicked men shall be bundled 'together, and in the Great Day of Divine Venge-'ance shall be indifferently cast into those Merciless and Devou-'ring Flames.

Now you who so call your selves, and would have others so account of you, measure your Ways, Lives and Actions, Doctrine and Discipline, with the Ways, Lives, Actions, Doctrine and Discipline of the Antient *Christians*, whom your Priests cry up as Fathers of your Church; and see how far th y differ from you, who though you live quite contrary to the Discipline of the Gospel, as your Fruits daily manifest, yet would assume to your selves the honourable Title of *Christians*.

'Nay, the Antient *Christians* stood at a wide distance from 'any thing (though Lawful in it self) that seemed to carry an 'ill colour with it, as frequenting of publique 'Bathes, or going to Sights or Shows, because 'they seem'd to owe their Original to Idolatry, 'and were the occasion of many gross Enormities. This *Origen* tells *Celsus*.

Lib. 7. *pag.* 335.

And speaking of those who only took Sanctuary at the Name *Christian*, he adds, 'That those who lived not according to 'the Laws of Christ, but were only called by the Name of *Chri-* 'stians, he begged of the Emperor that they might be punished.

Oh! where is this Spirit that cannot take Sanctuary at the bare Title of a *Christian*, nor cannot go to publique Bathes, Sights or Shows, but leads all who are guided with it to delight in the Law of God, and to live according to the Discipline of the Gospel; Is this found among the Nominal *Christians* at this day? I believe nothing less.

Athenagoras told the Emperor, 'That no *Chri-* 'stian could be a Bad Man, except he were a Hy- 'pocrite: *Leg. pro Christ. p. 4.*

And *Tertullian* openly declares, 'That when 'men departed from the Discipline of the Gospel, 'they so far cease amongst us to be accounted *Chri-* 'stians. *Ap. ca. 46. pag. 36.*

Now with the true Light of Christ Jesus measure your selves, all you who are departed from the Discipline of the Gospel, whether you deserve the Name of *Christians* or not: Oh! what good will it do you in the Day of Account to have a name to live, and be found dead in Trespasses and Sins! Therefore be awakened to Righteousness, and shake off your Night-Garments, which are patch't together of Figg-leaves; the Lord of the Vineyard is come and coming, who looks for Fruit, yea, good Fruit; but all who are found Barren of, shall be hewn down and cast into the Fire.

Tertullian tells us, 'Twas the common Ac- 'cusation the *Heathen* of those Times had in 'their Mouthes, Such, or such a one is a good 'man, only he is a *Christian*; or, I wonder at 'such a one, a wise man, but lately turn'd a *Christian*. *Ap. c. 3. p. 4. ad. Demit. pag. 200.*

Minutius Felix said to the *Heathen*, 'Should we *Christians* 'be compared with you? although our Discipline may seem 'some what inferior, yet we should be found infinitely to tran- 'scend you; you forbid Adultery and then practice it, we keep 'entirely to our own Wives; you punish Wickedness when

'com-

committed, to us, even a Wicked Thought is Sin; you ſtand in awe of thoſe who are Conſcious of your Crimes, we of nothing but our Conſciences, without which we cannot be? And *Laſtly*, It is with your party the Priſons are filled and crowded; no *Chriſtian* is there, unleſs it is ſuch as is either a ſhame to his Profeſſion, or an Apoſtate from it.

Here alſo let *Chriſtendom* take a ſurvey of their Wayes and Actions: Is it not a common Accuſation, Such and ſuch a one is a good man, only he's turn'd a *Quaker*, or I wonder at ſuch a one, a wiſe man, but lately turn'd a *Quaker*? not conſidering that true *Chriſtianity* conſiſteth not in Names and Titles, but in Life and Righteouſneſs; for the Name *Chriſtian* was as Reproachfully given in thoſe days, as the Name *Quaker* can be in our day.

And do not many of the titular *Chriſtians* now forbid Adultery and then practiſe it? but the true *Chriſtians* keep intirely to their own Wives. You puniſh Wickedneſs when committed; to us even a Wicked Thought is Sin, which nothing ſhort of the true Light of Chriſt in our Conſciences can demonſtrate and manifeſt to us. You are afraid of them who are Conſcious of your Crimes; we fear God, reſpecting his Witneſs in our Conſciences.

And *Laſtly*, It is with your Party the Priſons are filled and crowded, no true *Quaker* is there, except it be for the Teſtimony of a good Conſcience, or elſe ſuch who are either a ſhame to their Profeſſion, or an Apoſtate from it.

Concerning the true Chriſtians Teſtimony *againſt* Idolatry, *both* Antient *and* Modern.

THe True, Antient and Primitive *Chriſtians* fully Manifeſted their Deteſtation of Idolarty, and teſtified againſt all Idols and Image Makers whatſoever; nay, they looked upon the

the very making of Idols (though with no Intention to Worship them) an unlawful Trade, and inconsistent with *Christianity*.

p. 'How have we Renounced the Devil and his Angels, sayes
De. Idolat. ca. 6. p. 88. *Tertullian*, 'if we make Idols; nor is it enough to
'say, though I make them, I do not Worship
'them, there being the same cause not to make
'them, as there is not to Worship them (*i. e.*) the Offence that
'in both is done to God; yet thou dost so far worship
'them, that thou makes them that others may worship them.
C. 11. p. 92. And therefore he fully Pronounces, 'That no Art,
Vide. ca. 9, 10. 'nor Profession, nor Service whatsoever, that is
'imployed, either in making or ministring to Idols
'can come short of Idolatry.
Ca. 41. pag. 57. 'Nay, every Master of a Family was command-
'ed to keep no little Idols nor Images in his House.
'&c.

Origin tells his Adversary, 'That the Images that were to be
'dedicated to God were not to be carv'd by the hands of Artists,
'but to be framed and fashioned in us by the Word of God
'(*viz.*) the Vertues of Justice and Temperance, of Wisdom
'and Piety, &c. that conform us to the Image of his own Son:
'those, says he, are the only Statues formed in our Minds, and
'by which alone we are perswaded 'tis fit to do Honour to him,
'who is the Image of the Invisible God.

Hearken to this all ye Image-Makers, and Image-Worshippers, throughout *Christendom*, who profess the *Christian-Faith* and *Worship*; Did not you in your Baptism in words *Renounce the Devil and all his Works, the Pomps and Vanities of the World, and all the sinful Lusts of the Flesh; and engage to keep Gods holy Will and Commandments, and walk in the same all your days?* And you ask, *Why Infants are Baptized when (by reason of their tender Age) they cannot perform this?* *Yes* (you say) *they do perform it by their Sureties, which when they come to Age themselves, they are bound to perform.*

Oh! Wonderful large Promises indeed! But if we inspect the performance among the now Nominal *Christians*, we shall find

find not only their daily practice contradicting their Promise and Vow, but their belief also, that they cannot keep God's holy Will nor Commandments all nor one day in all their Lives; & so according to their Faith it is unto them. But the true Apostolical and Spiritual *Christians*, in scorn call'd *Quakers*, who keep his Commandments, as he said in the dayes of *John*, 1 John 5. 2, 3. *and his Commandments are not grievous, but joyous.* These now believe with *Origin*, that the Images that are to be dedicated to God, are not to be carv'd by the hands of Artists, but to be formed and fashioned in them by the Word of God, the Vertues of Justice and Temperance, of Wisdom and Piety; these are the only Statutes they believe are to be formed in their Minds, by which alone they are perswaded 'tis fit to do honour to him, who is the Image of the Invisible God. These are of old *Tertullians* Mind, that the making as well as worshipping of Images is inconsistent with *Christianity*, and an offence against God.

The Council of *Illiberis* that was held in *Spain* before *Constantine*, decreed expresly, that *No Pictures ought to be in Churches, nor any thing that is worshipped or adored ought to be painted upon the Walls.*

Now you who call your selves *Protestant Christians*, are you of this mind? nay, doth not your daily practice demonstrate the quite contrary? How many Images are painted upon your Walls? How many Image-makers are there within your Cities and Countries, which draws your Eyes, Minds and Hearts from the true Spiritual Worship of the invisible God, who is an Eternal Spirit of Life, Light and Glory, and dwells not in Temples made by the Hands of your cunning Carvers and Picture-drawers, of Likenesses of things in Heaven, and things in Earth, contrary to Gods command? *Exod.* 20.

And Oh! how far are you departed from the Image of God, which is Righteousness and Holiness, and run into Whoredom, Adultery, Idolatry and Uncleanness; and so are the perfect Emblem's of the *Heathen Gentiles* in your Practices, while you are with your Mouthes professing *Christianity*?

Concerning

Concerning the Freedom of the true Christians *from Covetousness, both Antient and Modern.*

Justin Martyr discourfing with *Tripho* the *Jew*, tells him, 'That they were careful with all fear, to Converse with 'men according to the Scripture; not greedily desiring to Gain 'Riches or Glory, or Pleasure to themselves, concerning any 'of which no man could lay any thing to their charge: and that 'they lived not like the great Men of his People, of whom God 'himself had left this reproachfull Character, That their Princes 'were Companions of Thieves, every one loving Gifts and fol-'lowing after Rewards.

When *Agbarus* the *Toparch* of *Edessa* offered *Thaddeus*, one of the seventy Disciples, great sums of Gold and Silver for the pains he had taken, and the great things he had done amongst them, he refused them with this answer, 'To what purpose 'should we receive good things from others, who have freely 'forsaken and renounced our own.

Hearken to this ye greedy Hirelings of all sorts, are you not quite contrary in Life and Practice to these antient *Christians*? and like *Israels* false Prophets, every one seeking his own way, every one for his Gain from his Quarter.

And those who will not feed you with Gifts and Rewards, you prepare War against them to the uttermost of your power, even to destroy them from the Earth, as hath been manifest to the view of thousands in this our Age, whose covetous Practices have manifested you to all (who have not willingly closed their Eyes) to be gone in the way of *Cain*, and after the Error of *Balaam*, nay rather, for *Balaam*, who though he loved the Wages of Unrighteousness, he durst not take it; but you are bold enough to sue for and take three times the value from them who will not give it you. But the true Gospel-Ministers then, as at this day, covet no mans Gold, Silver or Apparel, but receive

freely and so give, labouring with their Hands Night and Day that the Gospel may be without Charge.

Of their Heavenly-Mindedness, and Contempt of the World.

THe antient *Christians* did not study those arts of Splendor and Gallentry, as now the Titular *Christians* are overrun withal, as stately Pallaces, costly Furniture, rich Hangings, fine Tables, curious Beds, Vessels of Gold and Silver, the very Possession of which, as *Clemens*, *Alexandrinus* speaks, *Creates Envy*, 'Will not a Knife, saith he, cut as well, though 'it have not an Ivory Haft, or be not garnished with Silver? or 'an Earthen Bason serve to wash the Hands? Will not the Table 'hold our Provisions, unless its Feet be made of Ivory? or the 'Lamp give Light, although made by the Potter, as well as if 'it were the work of the Gold-Smith? May not a man sleep as 'well upon a mean Couch, as upon a Purple *Venetian* Carpet? 'Our Lord eat his Meat out of a common Dish, and made his 'followers sit upon the Grass, and washed his Disciples Feet, 'without ever fetching down a Silver Bowle from Heaven: he 'took the Water which the *Samaritanesse* had drawn in an Earthen Pitcher, not requiring one of Gold, shewing how easie it 'was to quench his thirst; for he respected the Use, not the 'Vain and Superfluous state of things.

Give Ear to this you pretended *Christians* of all sorts; has not the Fineness and Gallentry of the *Gentiles* over-run you? has not the Lust of the Eye, and of the Flesh, and the Pride of Life compassed you on every side, till there is no room for Plainness and Simplicity to enter amongst you? you drink your Wine in Bowles, and Chant at the sound of the Viol, but you consider not the affliction of *Joseph*; your Vine is the Vine of *Sodom*, and your Fruit the Fruit of *Gomorrah*: God give you Repentance unto Life, if you have not sinned out your Day.

The *Primitive Christians* were not more studious of Pleasures and Recreations abroad, then they were of Fineness and Bravery at home; they went not to publick Feasts, nor frequented the Shows which were made for Disport and entertainment of the People.

Minut. Fœl. pa. 10. Consist. Apost. lib. 2 ca. 62. pa. 886.

The *Heathen* charged it upon them as part of their Crime; observe how he in *Minut. Fœlix* draws it up. 'The *Romans* (sayes he) 'govern and enjoy the World, while you in the mean 'time are Careful and Mopish, abstaining even from lawful Plea-'sures; you visit not the Shows, nor are present at the Pomps, 'you abhor the Holy Games, the Sacrificial Meats and Drinks, 'Crown not your Heads with Garlands, nor pursume your Bo-'dies with sweet Odours, a ghastly, fearful and miserable 'People.

And when *Octavius* the *Christian* comes to answer, he grants it all to be true, and tells him, 'That there was very good rea-'son why they should abstain from their Sights and Shows, 'Pomps and Divertisments, at which they could not be present 'without great Sin and Shame, without affronting their Mode-'sty, and offering distaste and horror to their minds, and indeed 'they reckon'd themselves perticularly obliged to this, by what 'they had vowed and undertaken at their Baptism, when they 'solemnly ingag'd to Renounce the Devil and all his 'Works, Pomps and Pleasures (i. e.) sayes *Cyril*, 'the Sights and Sports of the *Theatre* and such like 'Vanities.

Catech. Myst. p. 310.

The Truth is, they look't upon the publick Sports and Pastimes of those dayes, as the Scenes not only of Folly and Lewdness, but of great Impiety and Idolatry, as places where the Devil eminently ruled and reckoned all his Votaries that came thither.

Accordingly, *Tertullian* tells us of a *Christian* Woman, 'Who going to the *Theatre*, was there 'possessed by the Devil, and when the evil Spirit 'at his casting out was asked, how he durst set upon a *Christi-'an*, he presently answered, I did but what was fit and just, for 'I found her upon my own Ground

de Spect. ca. 26. pa. 83.

 Draw

Draw near, and give Ear ye pretended *Christians*; who is it now that refrains from your wicked Sights & Shows? and cannot go with you to your *Theatres*, nor adorn their Heads with Garlands, nor perfume their Bodies with sweet Odours, whom you like your Ancestors (the Heathen *Gentiles*) call now a ghastly, fearful and miserable people. Are you not directly in the Steps of them who nourished their Hearts as in a day of Slaughter, and sate down to eat and drink, and rose up to play, living wantonly, and in Pleasures upon the Earth, as they did whom God destroyed? you have had a long time of Laughter and Mirth, but a Day of Sorrow and Mourning is at hand, ready to break in at your Doors: Oh! therefore Repent, and put on Sackcloth instead of your Gold and Silver tinkling Ornaments, and sit down in Ashes; for God is Angry with you, and his Bow is bent against you, and his Arrows are ready, some of which you have had already; but the most terrible Ones are yet behind.

Oh! that you knew in this your Day the things which concern your Peace. Mourn, Mourn, you careless Daughters, who walk with stretched out Necks and wanton Eyes, the Lord will stain your Glory, and turn it into Contempt, unless you Repent with speed.

Athen. Leg. pro. Christ. pa. 2.

The antient *Christians* could willingly part with any thing that was dear unto them, Friends, Estate, Liberty or Life it self. 'We are not moved, says one of their Apologists, with the 'loss of our Estates, which our Enemies wrest from us, nor with 'the violence which is offered to our Credit and Reputation, nay 'we cannot only when beaten, refrain from striking again, and 'make no resistance against them that invade and spoil us, but to 'them that smite one Cheek, we can return the other, &c.

Justin Martyr says, 'The *Christians* dwell in their own Country but as Inmates and Forraigners; they have all things common with other men as fellow Citizens, and yet suffer all things 'as Strangers and Forreigners; every forreign Region is their 'Country, and every Country is forraign to them; they Marry 'like other men and beget Children, but do not expose or re-

left

'lect their Off-spring; they feast in common, but not exceed 'like other men; they are in the Flesh, but do not live after the 'Flesh; they dwell upon the Earth, but their Conversation is 'in Heaven.

Learn these things ye Professors of *Christianity*, and do not think to say within your selves, *We have* Abraham *to our Father*; for if you were of *Abraham*, you would do the Works of *Abraham*; and if you possessed the true Faith, the Works thereof would manifest themselves in you, as they did in the antient *Christians*, who through Faith obtained an immortal Crown, but walked as Strangers and Pilgrims in the Earth, suffering patiently the loss of all things dear unto them in this Life, with great freedom and joy, having only respect to the Recompence of Reward laid up for them.

When *Quintianus* the President under *Decius* the Emperor asked *Agatha* the Virgin Martyr, 'Why? being descended of 'such rich illustrous Parents, she would stoop to such low and 'mean Offices as she took upon her, she presently answered him, 'Our Glory and Nobility lies in that we are the Servants of 'Christ.

To the same purpose was the answer of *Quintianus* the Martyr under the *Diocletian* Persecution, when the President asked him, 'How it came about that he being a *Roman* Citizen, and 'the Son of a *Senator* would trucle under such a Superstition, & 'Worship him for a God whom the *Jews* had Crucified? The Martyr told him, 'That it was the highest Honour and Nobility to know and serve God, and that the *Christian* Religion, 'which he called Superstition, ought not to be traduced with 'so base a Name, seeing it immediately guided its followers 'to the highest degree of Happiness.

Thus,

There are three things, as the Son of Syrach *well observes, which shew a Man what he is,* viz. *his* Attire, Exceſſive Laughter, *and his* Gate; *there is not certainly more open Evidence of a vain Mind than a vain Garb and Habit.*

Rig. ſuſ. diſput. interrog. 22. *pag.* 566. *tom.* 2.

SAint *Bazil* Diſcourſing what Habit beſt becomes a *Chriſtian*, tells us, 'That it ought to 'be ſuch as moſt lively expreſſeth the Meekneſs 'and Humility of the Mind, that good men of old 'were ſo attired, and that having Food and Rayment we ought there-with to be content.

De. cult. famin. Lib. 2. *ca.* 13. *pag.* 160.

''Tis not enough, ſaith *Tertullian*, that a *Chriſtian* be Chaſte and Modeſt, but he muſt appear 'to be ſo, a vertue, of which he ſhould have ſuch 'great ſtore and treaſure, that it ought to flow 'from his Mind upon his Habit, & break forth from 'the retirements of his Conſcience into the Superficies of his life.

Ibid. pag. 967.

St. *Bazil* tells us, 'The Habit of a *Chriſtian* ought to be 'ſutable to the two great ends of Clothing, inſtituted of God (*viz.*) Honeſty and Neceſſity, 'and that we ought to remember, that our 'Cloaths are Moniters of our Apoſtacy, and that there's little 'reaſon we ſhould pride our ſelves in that which is only a cove-'ring for our ſhame.

Neceſſity, and ſo Cloaths were deſigned to keep the Body in convenient Warmth, and to defend it from thoſe Injuries and Extreamities, which otherwiſe would ſoon rot down this Houſe of Clay; Are theſe two ends only anſwered by you, who now claim the Name and Title of *Chriſtians?* Or do you not rather ſeem to regard neither, but give your ſelves over to Exceſs and Superfluity, and the vain Garbs and Faſhions of the World, which is an open evidence of a vain Mind?

'The

'The Garments that we should wear (saith *Clemens of Alexandria*) 'ought to be mean and 'frugal, not curiously wrought with divers colours, 'the Emblem of Craftiness and Deceit; but *White*, to denote 'our embracing of Innocency and Truth; and that's true Simplicity of Habit, that takes away what's Vain and Superfluous, 'and that is the best and most solid Garment, which is furthest 'from Art and Curiosity, and most apt to preserve and keep 'warm the Body. *Ibi. supr. pag. 244.*

Chrysostom among other things, especially commends *Olimpias*, 'A Woman of great Birth and Estate, and of no less Piety for the incredible modesty and meanness of her Attire, not much better 'than that of the poorest Beggar; having nothing in her Garb 'or Gate that was Feigned or Gaudy; nothing Elaborate or 'Artificial. *Olimp. 2. tom. 4. 617. and 623.*

So far were they then from the Vanity and Affections of Pomp and Bravery, of dazling the Eye with Rich and Costly Ornaments, that they thought they could never seem mean enough.

Tertullian doth sarcastically describe, 'A great 'Estate (says he) is drawn out of a little Pocket, 'and many thousand Pounds may be spent upon 'one string of Pearls; a weak and tender Neck 'can make shift to carry about whole Woods and Lordships, 'vast sums of Money borrowed of the Banker, and noted in his 'Account-Book to be repayed every Moneth with Interest, are 'weighed at the beam of a thin slender Ear. *De cult. fœm. Lib. 1. ca 8. p. 153.*

Clemens Alexandrinus censures it very deep, 'That though 'Gluttonny and Intemperance be great Vices, yet not to be compared with a nice overcurious study of fineness and bravery.

Saith he, 'A well-furnish't Table and Cups that go round 'may quickly stop the Mouth of a Hungry Stomach; but where 'is a nice Affectation of bravery, of Gold, Purple or Jewells there, 'not the Treasures of the Creation, not what's above or under 'ground, not the Spoils of the *Tyrian* Sea, nor the Fraughts from '*India* or *Æthiopia*; No, nor *Pactolus* with his Golden Streams 'will suffice. *Ibid.*

And also that which the Antients of those times did most severely censure, and cry out against, was not only the Expence and Costliness of their Cloaths, but the Arts which they used to add greater Beauty and Handsomness to themselves than God and Nature had bestowed upon them. This, it seems, the Pride & Folly of some *Christian*-Women of those days were got into, which the Zeal and Piety of those Times did vehemently condemn and protest against: Some of the Gallants of those times pleaded, That they were Rich and had great Estates, and ought therefore to live like themselves, and to make use of the Estates that God had given them, &c.

De Decipl. & Habit. virgin. pag. 164.

To this *Cyprian* answers, 'That they only are 'truly Rich that are Rich in and towards God; 'and that the World ought to be despis'd with the 'Pomps and Delights thereof, which we then renounced, when we happily turned to God, with 'the Love of whom all that is in the World, the Lust of the 'Flesh, the Lust of the Eye, and the Pride of Life is not consistent. That the use of Riches in this case is to be governed by 'just and moderate measures. The Apostle commands all Women, how Rich soever, *To Adorn themselves in Modest Apparel, with Shamefacedness and Sobriety; not with Bridered Hair, or Gold, or Pearls, or costly Array, but that which becometh Women professing Godliness, with Good Works.* St. *Peter* also requires of them *not the outward Adorning of Gold, or fine Apparel; but the hidden Ornament of the Heart*, &c. And if they thought themselves Bound to use the Estates God had given them, God had shewed them a more Excellent way, to relieve the Hungry, and feed the poor Members of Christ; and that was the best art of improving Riches, and the way to lay them up in safe and unfailing Treasuries, where we may be sure to reap the Fruit of them another day, and not to throw them away upon Arts of bravery, and upon vain and Phantastick Dresses.

Sometimes they pleaded, *That they might Beautifie and Honour the Body without any danger of violating their Chastity, or setting open the Casement for Luxury to fly in upon them.*

Tertullian

Tertullian answers, 'Let them who had a mind to it glory 'in the flesh; but for us, we have no designs of glory there, 'partly as being highly unsuteable to us, who by the Law of 'God are under a profession of Humility; partly because all 'glory (to us especially) is vain and swelling, how much more 'that which arises from the flesh, if we must glory it is much fit-'ter for us to follow spiritual things, and to please our selves in 'the Excellencies of the Spirit, than in those of the Flesh.

'A *Christian* indeed may glory in the flesh, but it is when for 'the sake of Christ it is torn in pieces, that the Spirit may be 'crowned, not that it may prove a Snare to attract the Eyes and 'Sight of Young mens ungovernable passions after it, but when 'tis tormented for the Profession of the *Christian* Name, when a Woman is found stronger than a Man that torments her when she suffers Fires, or Crosses, or Wild-Beasts, that she may receive the Crown; these says *Cyprian*, are the pretious Jewells of the Flesh. *Vt. Supr. pag.* 163.

Tertullian says, 'Beauty being altogether un-'useful to us, ought to be despised by them that 'want it, and to be neglected by them that have 'it: a good Woman that is content with her own native Beauty 'has not that occasion to betray her into Lust and Folly, and if 'she had, it became her not to promote, but hinder it. *Ter. Ibid. ca.* 4.

Secondly, That these loose, dellicate Arts came too near the practice of Lewd, Wanton Prostitutes, who made use of those ways and tricks for no other end, but to enveigle men into their embraces.

And *Cyprian* tells them, 'That no Womans 'Garb is made so Rich and Gaudy, than theirs 'whose modesty is most, vile and cheap; and 'this he tells us the Scripture shadows out by the 'Woman that was arrayed in Purple and Scarlet 'colour, and decked with Gold and Pretious Stones, 'and Pearls, having a Golden Cup in her hand 'full of Abominations and Filthiness of her Fornication. *Vbi Supr. page* 165. *Vide Tert. de cult. femin. Lib.* 1. *ca.* 4.

'But chaste and modest Virgins shun the Dresses of the De-'filed, the Habit of the Shameless, the Badges of Strews, the 'Ornaments of light and wanton Women.

'Whereas all other Creatures (says *Clement Alexandrinus*)
Pædag. 3. cap. 2. pag. 220. 'as Birds and Beasts are content with their own na-
'tural Beauty and colours, Woman only, as if she
'were inferiour to the Beasts, thinks her self so de-
'formed that there's need to repair the Defect by
'external, bought and borrowed Beauty; for while by infinite
'Arts of curious and costly Dresses (some whereof he there
'particularly mentions) they seek to insnare them who (Child
'like) are apt to admire every thing that is strange and gaudy,
'they shew themselves to be Women that have put off Shame
'and Modesty, and whoever (says he) calls them so shall do
'them no wrong, as carrying the Signs, Representations of it
'in their very Faces.

Thirdly, The Antient *Christians* mainly insisted upon this,
Ap. lib. 1. c. 8. p. 823. 'That those Arts were Injurious to God, and a Dis-
'paragement to his Workmanship. We are not, says
Tertullian, 'to seek after neatness and finery be-
'yond what is simple and sufficient, and what pleases God, against
'whom they offend who are not satisfied with his Workmanship.

Cyprian prosecutes the same Argument with a great deal of
De Dreipl. & Hab. virg. p. 166. zeal and sharpness, and faith, 'Those additional arts
'of beauty are a bold and sacriligious attempt, and
'an high contempt of God; that it is to reform
'what God hath formed, and to alter and change
'his Work, and (as much as they can) to disfigure that person
'which God hath created after his own Image and Likeness, and
'that such a one has cause to fear, that when the Day of Resur-
'rection comes he that made them should not know them, &c.

Hist. Relig. ca. 9. in init. Par. pag. 343. *Theodoret* reports of his own Mother, 'That in
'her younger Years having a Blemish in one of her
'Eyes, which had baffled the Arts of Physick; she
'was at length perswaded to make her Address to
'one *Peter*, famous for the gift of Miracles, who
'lived near *Antioch*, a very severe and ascetick course of Life,
'and to render herself (as she thought) the more considerable in
'his Eyes, she put on all her bravery, her richest Robes, her
'Pendants and Chains of Pearl, and whatsoever could render her

'fine and splendid, no sooner was she come unto him; but the 'severe and uncomplimental man at first sight bluntly entertain'd 'her with this discourse; Tell me Daughter, suppose an excel-'lent Artist, having drawn a Picture according to all the Laws 'and Rules of Art, should expose and hang it forth to view; 'and another rude and unskilfull bungler coming by, should find 'fault with this excellent piece, and attempt to mend it, and 'draw the Eye-brows to a larger length, and add more colour 'to the Cheeks, would not the true Author be (and that justly) 'Angry, that his Art was disparaged and undervallued, and 'needless additions made to the piece by an unskilfull Hand: 'And so it is here; Can we think that the great Artificer of the 'World, the maker and former of our Nature is not justly An-'gry, when you accuse his incomparable Wisdom and Perfe-'ction of unskilfulness, and want of knowledge; for you would 'not add your Reds, Whites and Blacks, did you not think 'your Bodies needed these additions; and while you think so, 'you condemn your Creator for Weakness and Ignorance.

Corrupt not therefore the Image of God, nor attempt to add what he in infinite Wisdom thought not fit to give; study not to invent this adulterate Beauty, which even to chaste persons often proves a cause of ruin by becoming a snare to them who look upon it.

'The Beauty of the Body, saith *Clemens* of *Alexandria* consists in a good Complexion, and an 'apt Semitary and proportion of its Parts; but 'the greatest Beauty is that of the Soul, when it 'is adorned with the holy Spirit, and the excellent Graces of it '(viz.) Justice, Prudence, Fortitude, Temperance, and the 'love of Goodness and Modesty, which is the 'brightest and most lovely Ornament the Eye of 'man can behold.

Paedag. lib. 3. ca. 11. p. 248.

Ibid. ca. 2. p. 216.

He willingly compares those Women that curiously trick and trim up the Body, but are negligent of the Soul within, to the *Egyptian* Temples. 'Look upon their outside & they are most Splen-'did and Magnificent, incompassed with delicate Groves, built 'with large Enteries, and stately Portico's surrounded with se-

'veral sorts of Pillars; the Walls both within and without set 'off with Stones of several Countries, curiously Wrought and 'Carved; the Temples themselves garnished with Gold, Silver, 'Amber, and all the glittering and pretious Stones that *India* 'and *Ethiopia* can afford; but enter within them and enquire 'for the Deity that is there Worshipped, and you shall be 'gravely shew'd behind a Curtain a *Cat*, or a *Crocodile*, or a *Ser-* 'pent of the Country, or some such ill-favoured Beast, which is 'the *Resident iary* or *Tutelar Deity* of that place. And just such, (says he) 'do those Women seem to me, who trim themselves 'with Gold, and are taken up with Curling their Hair, Paint- 'ing their Faces, and Blacking their Eyes, Colouring their 'Locks, and other undue Arts of Softness & Luxury, beautifying 'the Rail and Fence; but if a Man look within the Vail and Co- 'vering of the Temple what is under all this Gayness and Finery, 'he shall be so far from meeting with what is truly Beautiful, 'that it will Excite his Horror and Aversation; for he shall not 'find the Image of God dwelling there, as might reasonably be 'expected: but instead thereof some filthy and treacherous Beast, 'that possesses the most inward Recesses of the Soul, a lustful 'Ape, or the crafty Serpent that devours the understanding of a 'Man, and turns his Soul into a Nest or Den full of most deadly 'Venom, and the Poyson of his Error and Deceit.

The Account *Gregory* gives of his Sister *Gorgonia*, 'That she 'used no Gold to make her fine, no yellow Hair ordered into 'Knots and Curles, nor any other Tricks to make her Head a '*Scene* and *Pageantry*, no loose and transparent Garments; no 'Lustre of Stones and Jewels enlightning the Air round about 'and reflecting splendor upon them that wear them; no devices, 'and arts of painting; no affectation of Beauty that may be 'easily bought; no Counter working Gods Creation, Disho- 'nouring, Reproaching and Covering his Workmanship with 'False and Deceitful colours, suffering a Spurious and Superfi- 'tious Beauty to steal away that natural Image which ought to 'be kept intire to God, and the future state. The 'only Redness that pleased her, was that which was 'the Fruit of Blushing and Modesty; no other 'Whiteness but what came thorow fasting and ab-

Prim. Chri. part 2. pag. 65, 60.

stenence

'ſtenence, leaving *Fucuſes*, and Painting, and Living Pictures, 'and Fading Beauty, to ſuch as belong to Plays and *Theatres*, and 'to ſuch for whom to bluſh and be aſhamed, is a Shame and 'Diſgrace, &c.

Conſider of the foregoing Lines, all Women who now have the Profeſſion of *Chriſtianity*; for here are ſet down and clearly demonſtrated the Marks and Fruits of Chaſte and Modeſt Matrons, and Women profeſſing godlineſs with Good Works; what Adorning they loved and delighted to be attired withal, in which God delighted in them. And alſo the Marks and Characters of lewd and wanton Proſtitutes, who frequented Plays, Shows and *Theatres*; their attire being moſt Rich and Coſtly, who Modeſty was Vile and Cheap; Is it not ſo at this day? Oh! conſider and lay theſe things to Heart; for he that took Vengeance for theſe things in Antient Days, is the ſame at this day, whoſe Determinate Purpoſe none can change: It is not a Profeſſion of the *Chriſtian* Doctrine that will ſtand you inſtead, while the Fruits of *Heatheniſm* and *Atheiſm* is brought forth by you: If you ſay as the looſe Women in *Cyprian's* days ſaid, *That you have great Eſtates, and therefore ought to live like your ſelves*, &c. He ſhews you how you may beſtow them, to reap the Fruit of them another day. But the true Chriſtians did then and do now charge all Women how Rich ſoever, to cloath themſelves in *modeſt Apparel, not with Gold, nor Pearl, nor Broidred Hair, or Coſtly Apparel*, 1 Tim. 2. 9. 1 Pet. 3. 3.

Obj. But it is ſaid, *That Pride lies in the Heart*; which is true, for if it were not in the Heart it would not be on the Back; for as no Branch can grow without a Body and Root, ſo cannot Pride and Luxury ſpread over the Body, till firſt 'tis rooted in the Heart; therefore by the Fruits which you bring forth you are all known, both Male and Female, and accordingly muſt reap a Reward, who from the Righteous Judge of Heaven and Earth will cauſe all Wicked men and women, of both profeſſed *Chriſtians* and *Heathens* to be bundled together, and in the great Day of Divine Vengeance ſhall caſt them in utter Darkneſs, where is weeping forever.

Tertullian his Counſel to the Women of his time, was, 'To 'cloath

'cloath themselves with the Silk of Honesty, the 'fine Vestures of Piety, the Purple of Modesty; 'and being thus beautified and adorned, sayes he, 'God himself will be your Lover.

De cult. fœmin. lib. 2. cap. 13. ad fin.

Among the many Temptations that besiege the Life of man and woman, there is scarce any into which he is more easily betrayed, than into a vicious curiosity about Meats and Drinks, the Excess of an unruly Appetite.

Therefore the Ancient *Christians* exhorted and warned the Saints and Believers in their day, to avoid delicate Dishes, and the Banquets of the Prophane, the Loose and Waton Assemblies of the Unchaste.

St. *Bazill* saith, 'That mans Food and Diet 'ought for the main to be regulated by the general 'end of it, which is not wantonly to please the Pal- 'late, but to maintain Health and to repair the weak- 'ness and decay of Nature.

Reg. fus. Disput. interog. 19. tom. 2. pag. 560.

Justin Martyr tells his Friends, 'That they ought 'to use such Food, not as may gratifie their Ease and 'Dellicacy, but such as make their Lives useful and 'serviceable. Wine (sayes he) is neither to be 'drunk daily to Excess, nor to be used as common- 'ly as Water; both indeed are God's Creatures: 'But Water necessary, Wine given only to help and 'relieve the Body, which Immoderately taken, Chains up the 'Tongue, sparkles Fire out of the Eyes, and makes the Legs 'tremble, and the Understanding being gone, readily takes of 'its Cup of deadly Poyson, and contrary to Gods Ordination, 'it turns the peaceable Instrument of Husbandry into Swords 'and Spears.

Epist. ad Zen. & Seren page 506. Ibid. p. 512.

Clemens Alexandrinus Discourses at large, representing the great Evils and Inconveniencies of Gluttony and Excess, 'That it 'Wastes the Estate, Ruins the Body by imparing its 'Health, Debauching the Stomach, Deflouring its 'Taste, begetting an ill Habitude and Temper, and 'sow it with the Seeds of all Diseases, it dulls the 'Mind, and renders it unapt and sluggish, and prepares it for 'the entertainment of Vice and Wickedness.

Ut supr. cap. 1, 2. per. tot.

St. *Jerom*

St. *Jerom* Counsels *Læta* about the Education of her Daughter, 'That her Diet should be thin and 'mean, and that she should never eat more than she 'might arise with some appetite. *Ad Læt. tom. 1. pag.* 57.

'When they were at any time invited to publick Solemnities, 'as Marriages or the like, the Prudence of the 'Church thought fit to lay restraints upon them, not 'only to forbid them of light and ludicrous actions, as 'Leaping or Dancing, but that they should dine and sup gravely and modestly, as becomes Christians. *Con. Laod can.* 53.

When *Julian* the Emperor to raise Money for his Wars, began to squeeze and oppress the Christians, he sent among others to St. *Basill*, who had formerly been his Fellow Student at *Athens*, *for One Thousand Pounds*: The Answer he sends him was, 'That it could not be expected there, where he 'had not so much Provision before hand as would 'serve for one day. That there was no Arts of 'Cookery at his House, no Knives stained with the 'Blood of slaughtered Provision; his greatest dainties were a few Pot-herbs, and a piece of Bread, 'and a little sour vapped Wine. Basil. *Epist.* 208. *tom.* 3. *pag.* 225. *Confer.* Socrat. *lib.* 3. *cap.* 13. *pag.* 185 *Prim. Chr. part* 2. *pag.* 74.

Chrysostom commends *Olympias*, not more for the modesty 'of her Garb than the meanness and sobriety of her 'Diet, to which she had so used her self, that she had 'got the perfect mastery over all undue appetites & 'inclinations, and had not only bridled the Horse, 'but tamed and reduc'd him to an entire subjection, 'and taught her Stomach to receive only such Meat and Drink, 'as was enough to keep her alive and in Health. Nay, our 'Feasts (as he says, in *Minutius Felix*) are not only Chaste but 'Sober, we indulge not our selves with Banquets, nor make 'our Feasts with Wine, but temper our Chearfulness with Gra- 'vity and Seriousness, and indeed their often Watchings and Fa- 'sting, and their constant Observance of the strictest parts of De- 'votion, sufficiently shew'd how little they pomper'd or indulg'd 'the flesh, the signs whereof they every where carried in their *Epist.* 2. *ad* Olymp. *tom.* 4. *pag.* 616.

Pallidi trepidi apud eundem, pag. 10.

'very Faces, and this was so notorious, that 'their very Enemies reproached them with their 'trembling joynts, and their pale ghastly looks.

Philopat. tom. 2. p. 1007.

And *Lucian* giving an account of the *Christian* Assemblies into which he tells us *Critias* was brought to be made Proselite, describes them to be a company of Persons with their Heads hanging down and Pale Faces.

How often have you, who would be called *Christians Sarcastically* or Tauntingly described the true *Christian-Quakers* after this manner, *To be a company of Persons with their Heads hanging down, and ghastly Looks*, and not fit for your company, whose Eyes stand out with Fatness, and your Bodies puft up like overfed Horses, your chiefest God being your Bellies, and your greatest Glory in that which ought to be your greatest Shame, and your Minds and Hearts are mostly taken up with Earthly things, fairing deliciously every Day, like the Glutton spoken of, *Luke* 16. 19, 20. and unless God in infinite Mercy give you Repentance, your end will be Destruction: Oh! while you have time let your Laughter be turned into Mourning, your Feasting into Fasting, and your Joy into Heaviness; for the great and terrible Day of God Almighty cometh as a Thief in the Night, and wo to you who are found Eating and Drinking with the drunken, and Beating, Mocking and Deriding your fellow Creatures, who are made to Sigh and Mourn for all the Abominations which are done and committed in the Land, which threaten Desolation and Destruction unto it, so that at the terrible stroke of divine Vengeance, your Faces (which now are full and fat) shall gather Paleness, and Trembling shall take hold of you, & fear on every side, which shall bow your now high and lofty Looks; then shall the Cup of Trembling be taken out of their Hands, whom you have Oppressed, Scoffed and Derided, and shall be given to you, with which (except ye Repent) ye shall be drunk, and stumble and fall, and never rise again.

Min. Fœl. p. 26.

'We are, saith *Octavius*, Chaste in our 'Speech, and chaster in our Bodies; and very many 'of us (though we do not boast on't) do inviolably 'preserve a perpetual Virginity.

But

But now you who would bear the name of *Christians* (though you take Wives) yet many of you are not content with them, but run into Whoredom and Uncleanness, by which you corrupt and destroy your Bodies, and bring your Souls into the horrible Pit of endless Torment, where all Whoremongers and Adulterers (whether called *Christians* or *Heathens*) shall have their part and lot.

The Primitive *Christians* were zealously careful to shun all appearances and occasions of Lightness and Immodesty, and whatever might tend to inveigle the Sence, and to debauch their Minds and Manners; nay, whatever might give suspition of Wantonness and Inconveniency. They declined, as much as might be, going to all publick Meetings, such as Feasts, Playes, Shews, &c.

There *Cyprian* severely chides with some Virgins, 'For being present at Weddings, where they laughed 'freely, and could not but hear loose Discourses, see 'uncomely Carriages, and feed upon Luxurious Dishes, 'all which must needs not only kindle, but add Fuel to the Fire, and 'fill their minds with undecent thoughts and desires. And as they were carefull not to give offence to others, so they were not willing themselves to come within the Shadow: they stood at a distance from whatever was offensive either to their Eyes or Ears; their Ears they stopt against all loose idle Songs, and all filthy abscene Discourse; their Eyes they shut against all uncomely objects, all wanton and Lascivious Pictures, as *Clemens Alexandrinus* expresly tells us, not doing any thing that seemed but to carry an ill Colour with it.

De Discip. & hab. Vir. p. 167.

Admonit. ad Gra. pa. 40. *Prim. Christ. tom.* 2. *p.* 98.

When ever any was found guilty of the least Uncleanness, it was looked upon and bewailed as a very hainous Sin, and a great dishonour to the *Christian* Name.

'What is it that I hear, says *Cyprian*? How detestable should it be 'to you, what with the greatest grief and affliction of my mind I 'have understood, that there are some amongst you who have de-'filed your Bodies, the Temples of God (even after they were san-'ctified) with filthy and infamous embraces, promiscuously using the 'Beds and Lodgings of the Women, when although they should 'be free from actual Adultry, yet even in this 'twould be a fault o

'mighty aggravation, that by their ſcandalous Examples others 'might be ſeduced into ruin.

Tertullian uſes this Plea in the cloſe of his Apollogy to the *Heathen*, in the behalf of the great Chaſtity amongſt the *Chriſtians* at that day. 'Condemn us, Crucifie and Torment us, your Cruel-'ty and Injuſtice is the evidence of our Innocency, and therefore 'God ſuffereth this to come upon us; For while you chuſe rather 'to condemn a Woman that is a *Chriſtian* to the Stews, then to 'the Lyons, you plainly confeſs that the violation of Chaſtity is 'accounted by us a heavier Penalty, then any Puniſhment or kind 'of Death you can inflict upon us.

Conſider this ye Luſtful wanton Ones, who are alluring one another through your unſatiable Luſts, into acts of Uncleanneſs: Who is your Example for theſe things, the Primitive Chriſtians or the unclean Heathen?

Of the Novalty *that was charged upon the Primitive* Chriſtian *Religion, and the Sufferings they underwent for the Vindication of it.*

TErtullian told the Enemies of the *Chriſtians* in the Primitive Times, 'That by every Act of cruelty againſt them they did 'but tempt others to come over to their Party, and the 'oftener they were mowed down, the faſter they 'ſprung up again, the Blood of the *Chriſtians* making 'the Churches ſoil more fat and fertil.

Apol. cap. ult. pag. 40.

Arnob. lib. 1. *pag.* 7.

Cecilius the *Heathen* in *Minutius Felix* Accuſes the 'Chriſtians for a deſperate undone and unlawful faction.

Minu. Fe. p. 7.

When *Paul* preached at *Athens* we find the firſt thing charged upon him, *That he was a ſetter forth of ſtrange Gods, becauſe he preached to them Jeſus and the Reſurrection*, Acts 17. 18.

Arnobius ſaid, 'You are wont to charge our Religion as Noval, 'ſtarted

'ſtarted up not many days ago, and that you ought 'not to deſert your antient way, nor the Religion of 'your Country. *Lib. 2. pag. 40.*

And *Euſebius* ſaith,' The *Heathen* were wont to rea- 'ſon thus, *What ſtrange Profeſſion of Religion is this?* 'What new way of Life, &c? *Prepar. Evang. lib. 1. c. 2. p. 5.*

Julian the Emperor writing to the People of *Alexandria*, concerning the *Galilæans* (ſo he was wont in ſcorn to call the *Chriſtians*) 'That he wondered that 'any of them durſt dwell among them, or that they 'would ſuffer thoſe Deſpiſers of the Religion of their 'Country, to have any place among them. *Epiſt. 51. oper. Jul. part 2. pag. 208.*

Lactantius ſpeaking of the *Heathens*, 'They go on, ſays he, moſt 'pernitiouſly to maintain and defend the Religion deriv'd down to 'them from their Anceſtors; not ſo much conſidering what they are, 'as concluding them to be right and good, becauſe the Antients con- 'veyed them to them, &c. Upon theſe the *Gentiles* bore ſo hard 'upon *Chriſtianity*, beholding it as a *Muſhroom* Sect, ſprung up of a 'ſuddain, and an incroaching Inmate undermining the eſtabliſh't 'Religion of the World.

Oh! ye pretended *Chriſtians*, how often have you charged the true *Chriſtians* in ſcorn by you nick-named *Quakers*, who in Doctrine and Diſcipline do follow the ſteps of the Antient & true *Chriſtians*, with a Noval ſtart-up Religion, becauſe the hope of our Glory, which is Chriſt manifeſted in us, hath been a Myſtery hid from Ages and Generations, even from your Fathers, Grandfathers, and Great-grandfathers, for many Ages; ſo that the Religion which you uphold, and have, and do ſeek to eſtabliſh, hath been and is that only which hath been deriv'd from your Anceſtors, by Tradition (*Heathen*-like) not ſo much conſidering whether they are right or good, as looking upon it to be Antient, and lived in and practiſed by your Fore-fathers, who lived in the Dark Night of Apoſtacy and Degeneration from the Life, Marrow and Quiteſence of true *Chriſtianity*.

Clemens Alexandrinus ſaid,'The *Heathen* told them that 'they might not ſubvert the cuſtoms received from their 'Anceſtors: But if ſo, why then, ſaith he, are we not con- *Admo. ad Gent. p. 57.*

'tent without any other Food than our Mothers Milk, to which 'we were accustomed when we first came into the World? Why 'do we increase or impare our Estates, and not rather keep them at 'the same pitch, just as we received them from our An-'cestors.

Lactantius saith to the *Heathen*, 'What wilt thou do? wilt thou follow Reason or thy Ancestors? *Lact. loco supra laudato.*

St. *Ambros* said, 'That old Age has true cause 'to blush, that is ashamed to reform; and that it is 'not the multitude of Years, but the goodness of 'manners that makes gray Hairs worthy of Praise 'and Honour: No Age is too late to learn, nor is it 'a shame to grow better

Amb. *Epist.* 2. *contr.* Symach. *inter Epist.* Symach. *p.* 562.

Ambros argues thus with the Enemies of the Christians, 'Our way 'of Religion you say is new, and yours antient; does this either 'hurt our Cause or help yours? If ours be new, 'twill in time be-'come old; is yours old? there was a time when 'twas new, the 'goodness and authority of Religion is not to be valued by the 'length of time, but by the Excellency of its Worship, &c.

Things charged upon the Antient Christians, *respecting their outward Condition.*

THE Primitive Christians were charg'd by their Enemies to be a very mean and inconsiderable sort of men, and that they were an Useless and Unserviceable People; nay, Pernitious and Mischievous to the World; and were look't upon as the lowest and meanest rank of men. Persons neither considerable for their parts and learning, nor for their Estates and Quality: As *Arnobius* tells them, 'You scorn and spit 'us out, as Rude and Simple, and think that the 'Treasury of all Divine and Excellent Knowledge is only open to 'your selves.

Adv. gent. lib. 3. *pag.* 49.

Thus

Thus *Celſus* objected, 'that among the Chriſtians no 'wiſe men were admitted to the Myſteries of their Re- 'ligion; ſaying, that ſuch as are void of reaſon, 'ſlaves, ſilly Women, and little Children are fit D ſciples 'for the God they Worſhip. And he goes on and ſays, 'That Weavers, Taylors, Fullers, and the moſt Ru- 'ſtick and Illiterate Fellows at Home, when before their Elders and 'Betters, are as mute as Fiſhes, and when they can 'get a few Children and ſilly Women together, then 'who ſo Wiſe and Learned, and ſo full of talk and ſo able to inſtruct 'as they!

Orig. cont. Celſ. *lib.* 3. *pag.* 137. *Ibid. p.* 141. *Page* 144.

'See (ſays the Heathen, in *Minutius Felix*, to the Chriſtians) 'the moſt & beſt of all your Party are a Poor 'Beggarly, Hunger-ſtarv'd Generation, that have 'neither Riches nor Reputation to bear them out. But this was not all, the Chriſtians were charged to be a 'very uſeleſs and unſerviceable People, that contribu- 'ted nothing to the happineſs of the Common-Wealth; 'nay, as Deſtructive and Pernitious to Humane So- 'ciety, and the procuring Cauſes of all thoſe Miſ- 'chiefs that befell the World.

Page 9. Arnob. *adv. Gent. lib.* 2. *prop. fin* Lactant. *lib.* 5. *De Inſtit. cap.* 22.

Hear what *Tertullian* ſays in the Caſe, 'Certainly if any have 'cauſe (ſays he) truly to complain of our being un- 'profitable, they are *Bawds, Pandors, Pimps, Hectors* 'and *Ruffians, Sellers* of *Poyſon, South-ſayers, Wizards* 'and *Aſtrologers*, &c. and to be unſerviceable to theſe 'is the greateſt ſerviceableneſs.

Ap. cap. 42. p. 33. *Ibid. cap.* 43.

Oh! how parallel are the ſayings of the antient *Heathen Gentiles*, with yours now who are call'd Chriſtians! how often have you ſlighted and reproached us *as a mean contemptible & poor People, Rude in Speech & Behaviour, Ruſtick & Illiterate Fellows, a poor beggarly Generation, and very uſeleſs and unſerviceable to the Government, and deſtructive to humane Society*; without conſidering that in all Generations, *God choſe the weak and fooliſh things of the World to confound the Wiſe*, &c. 1 *Cor.* 4. 25, 26, 27, 28, 29. Even ſo it is at this day. And we are uſeleſs and unſerviceable to none, but to ſuch, as old

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Tertullian reckon'd up, as is instanced above, and to be useless and unserviceable is the account of such in the greatest serviceableness.

How the Antient Christians *helped the Emperours in their Wars.*

WHen *Celsus* pressed the *Christians* to undergo publick Offices, and to help the Emperor in his Wars. *Origen* answers that they did, though by divine, not humane help, 'Above all men (says he) we fight 'for the Emperor, while we train up our selves in Ex- 'ercises of Piety, and that they really sought to re- 'claim men from Vice and Sin, to a good and vertuous Life; but 'said, that wicked men were the Pests & Plagues of humane Society, 'that taint and infect others by their bad Examples and Perswasions, 'and intail Vengeance upon the places of their Residence. 'Whilst good Men ingage the Favour and Blessing of Heaven, who 'both by their Counsels and Examples bring over o- 'thers to Sobriety and Vertue, whereby they establish 'and settle the Foundation of Government, and the 'happiness of civil Life, &c.

Adv. Celf. *lib.* 8. *pag.* 426, 427.

Adv. Celf. *lib.* 3. *pa.* 9.

Origen saith, 'Doth *Celsus* call upon us to bear Offices for the 'good of our Country? Let him know that the Country is much 'more beholding to *Christians* then to the rest of Men, while they 'teach them Piety towards God, the tutelar Guardian of the 'Country.

Clement to the *Corinthians* said, 'Who did ever 'dwell amongst you, that did not wonder at your so- 'ber & moderate Piety in Christ, being adorned with 'a most virtuous & venerable Conversation, & having 'the Laws and Commands of God written upon the Tables of your 'Hearts? They placed Religion not in talking finely, but living well. 'Amongst us (saith *Athenagoras*) the meanest and most Mechan- 'nick

Clem. *Ep. ad.* Corinth. *pag.* 2, 4.

'nick Persons and old Women, although not able to 'discourse and dispute for the usefulness of their Pro- 'fession, do yet demonstrate it in their Lives and 'Actions, They do not indeed critically weigh their words, & recite 'eloquent Orations, but they manifest honest and virtuous Actions; 'while being buffetted they strike not again, nor Sue them at Law 'who spoil and plunder them.

Leg. pro. Christ. p.12

Now to Gods pure and living Witness in all Consciences, who shall read or peruse the Lines aforegoing, I leave them to be tryed and judged, and also to manifest who are the true *Christians* at this Day, and of right ought to claim that honourable Name and Title, whether those who Traditionally have received it from their Ancestors, while they are Strangers and Enemies to the Cross of Christ, which crucifies to the World its ways and works of Darkness and Iniquity? or them who in Life, Doctrine and Practice live according to the Discipline of the Gospel; who though they are in the World, yet are not of the World; and though walking upon the Earth, yet their Conversation is in Heaven, having the Laws and Commandments of God written upon the Tables of their Hearts; these are they who are *Christians* indeed, whose praise is not of men, but of God.

Gatton-place in *Surrey*, the 28th of the 9th Moneth, 1678.

AMBROS RIGGE.

THE END.

THE END.